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by the introduction of the Chaldæans as speaking their native tongue, and that the prophet continued the use of the Aramaic, since it was more familiar to him and his readers than the Hebrew, until he came to the visions in chap. 8, when "a return to Hebrew was suggested by the consideration that from of old this had been the usual sacred language for prophetic subjects." It is to be noted that Marti, whose commentary on Daniel has just appeared, rejects this view in favor of the one that the book was originally written in Aramaic, and that, since no wholly Aramaic writing had been included in the canon, the beginning and end of the prophecy were at a later time translated into Hebrew in order to facilitate and insure its admission among the sacred books. Sufficient data for a satisfactory decision of this problem are not present.

The exegesis is careful and well balanced; it is made luminous by constant recourse to the history which lies back of the utterances; and the commentary, as a whole, is to be recommended as accurate and reliable, ranking among the best of the series to which it belongs.

JOHN M. P. SMITH.

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**Bible Studies.** Contributions chiefly from Papyri and Inscriptions to the History of the Language, the Literature, and the Religion of Hellenistic Judaism and Primitive Christianity. By DR. G. ADOLF DEISSMANN. Translated by Alexander Grieve. New York: Imported by Charles Scribner's Sons, 1901. Pp. xiv + 384. \$3.

This book, for which we have been waiting, is an authorized translation of Professor Deissmann's *Bibelstudien* (Marburg, 1895) and *Neue Bibelstudien* (Marburg, 1897).

A new trend is apparent in the study of the language of the Greek Bible. Men are no longer content with the theory which views the Greek of the Bible as a language apart from the Greek which was written and spoken at the time when the Septuagint translation was made and when the books of the New Testament were written. "Biblical Greek" was not a language dropped down from heaven into the minds of a few chosen men, nor was it a highly refined literary language, cultivated by the few apart from the feelings and experiences of everyday life; but just as the Bible touches human nature at every vital point, so that language into which the Old Testament was

translated, and in which the New Testament was written, was the language of the people, throbbing with human life.

The seventy translators had a difficult task before them, difficult not only because they were translating from a Semitic language into that of another family, but difficult also since they were pioneers in the field of translation. How much of real life they instilled into their work, and how closely the language of the whole Greek Bible is associated with the life of the day, books like this one of Professor Deissmann and others are showing.

Professor Deissmann has made use of the rich finds of papyri. By the study of these and other sources he shows us that many of the mistakes which we have attributed to the Seventy are our own mistakes, which we made because we did not understand their principle of translation, and did not have their knowledge of the life and language of that day. As we gain these we are filled with admiration of their skill. We are also shown that many of the words cited in the lexicons as "biblical" were in common use at the time, so that now the student of the Greek New Testament must not only study closely the Septuagint, but he must also give much time to the large literature of the period, translated into or original in Greek, as well as to that which is not literature, but has been preserved to us in the papyri, viz., letters, accounts, reports; in fact, to writing of every kind.

How this study must be carried on is well shown by Professor Deissmann. In section 1 we have a study of the "letter" and the "epistle" and their relation to each other, which will be interesting reading to all who wish to understand the New Testament in a way to receive the largest benefit from it. The rest of the book is rather of interest to the student of the Greek Bible. It shows him that his study cannot be carried on in a narrow-minded way, but that in order to understand its language he must understand the language of that day, in order to do which he must search every inscribed monument, whether it be of stone or metal, or of some more perishable material, as papyrus or parchment.

In this book we are shown some of the fruits of such a broad-minded search, and we are sensible of the obligation under which Professor Deissmann has laid us, at the same time that we are stirred to emulate his example. Here much painstaking labor has been expended on what to some might seem profitless detail, but the aggregate shows us how greatly the author has enriched our knowledge of

the Greek Bible. At the same time that we see how much remains to be done we gain a vision of the glory of the whole.

The translator has acquitted himself of his task in an admirable manner.

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**The Christian Doctrine of Immortality.** By PROFESSOR S. D. F. SALMOND, D.D., United Free Church College, Aberdeen, Scotland. Fourth Edition, revised throughout and reset. New York: Imported by Charles Scribner's Sons, 1901. Pp. 565. \$3.50.

The first edition of this work was printed in 1895, only six years ago. Its sale has therefore been unusually large; and this is the more remarkable since it is thoroughly conservative and has no sensational features. The demand for Dr. Salmond's book shows that there is a wide interest in the subject which it treats, but still more it shows the appreciation of the public for a work of solid, careful scholarship. The author is known to the religious world as one of the ablest and most cautious scholars whom Scotland has produced in this generation, and it is such teachers whom the mass of men wish and should wish to hear. Works of radical criticism or great originality have their uses among scholars, but the people need to be led forward slowly and with care. Such a volume as this is of the widest use and service to both scholars and people. In the six years since its publication it has won high praise from those best fitted to judge of its qualities, and it seems generally recognized as the first work upon its subject which the English student will take up, because of its survey of extra-biblical ideas of immortality and its very helpful discussion of the teaching of the Old and New Testaments, with its concluding treatment of present-day thought concerning the future life.

This fourth edition of Dr. Salmond's book has been revised, and reset in a smaller type which reduces the volume from 730 to 565 pages. The latest literature has been duly considered and referred to. One cannot discover that large changes have been made at any point, such as the addition of new material or the reversal of opinions previously held. (And, by the way, is it not a courtesy or aid due both reviewers and the public for the author of a new edition to indicate the pages particularly affected by the revision?) But the retouching at many points has improved the work. A brief note has been added